To me, a teacher is a person with a touch of immortality.
—SAMUEL B. GOULD

THEOSOPHY

VOLUME 53 MAY, 1965 NUMBER 7

TO HAVE A TEACHER

FOR time without measure, to enter into the relation of discipleship has had the meaning of preparing oneself for actual *rebirth* into the world of true reality. To choose a teacher, in the occult sense, is to choose one's parent as a spiritual being. The step has little resemblance to the ordinary resolve to undergo a course of learning. The disciple does not simply "learn" from such a teacher, but begins, instead, to assimilate that teacher's nature. It is an act of ultimate commitment. For the term of the association, the pupil knows no other universe of discourse, aspires to no other scheme of meaning, save that represented by the teacher.

But what is a "teacher"? Here, indeed, is the great question. For the free and independent ego—the spiritual genius of every human being—to be able to seek and find a teacher, and to comprehend the meaning of the relationship assumed, he has to recognize that a teacher is ideally one whose carapace of independent selfhood is little more than a formal division from the One Self. The "identity" of the teacher is by act of the Promethean will, not from identification with the bonds of matter. The teacher, then, is no more than a particular focus, in time and space, for a current of universal consciousness.

Knowing this, the disciple fears no confinement, no loss of "freedom," in his devotion to the teacher. He gives himself, all that he is, in order, through the teacher, to become wholly free.

In any epoch, then, the teacher represents in his own qualities, his own mind, precisely those elements of emancipation which are the particular requirement of his pupils—which is to say, of the epoch. Through the teacher, they come within the range of grasping the meaning of universal laws.

We have some direct instruction on this from H. P. Blavatsky. In one of the communications which form the article, "She Being Dead, Yet Speaketh," is found the following:

> I am the Mother and Creator of the Society; it has my magnetic fluid, and the child has inherited all of its parent's physical, and spiritual attributes—faults and virtues if any. Therefore I alone and to a degree . . . can serve as a lightning conductor of Karma for it. . . . It is true about the Kali Yuga. Once that I have offered myself as the goat of atonement, the Kali Yuga recognizes its own. . . .
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> I do not believe in the success of the . . . T.S. unless you assimilate *Master* or myself; unless you work with me and THEM, hand in hand, heart. . . . I alone had to bear Karma in case of failure and no reward in case of success. . . . I saw that the T.S. would be smashed or that I had to offer myself as the Scapegoat for atonement. It is the latter I did. The T.S. lives,—I am *killed*. Killed in my honor, fame, name, in everything H.P.B. held near and dear, for this body is MINE and I feel acutely through it. . . . I may err in my powers as H.P.B. I have not worked and toiled for forty years, playing parts, risking my future reward, and taking karma upon this unfortunate appearance to serve Them without being permitted to have some voice in the matter. H.P.B. is not infallible. H.P.B. is an old, rotten, sick, worn-out body, but it is the best I can have in this cycle. Hence follow the path I show, the Masters that are behind—and do not follow me or my PATH. When I am dead and gone in this body, then will you know the whole truth. Then will you know that I have *never, never* been false to any one, nor have I deceived anyone, but had many times to allow them to deceive themselves, for I had no right to interfere with their Karma. . . . Oh ye foolish blind moles, all of you; who is able to offer himself in sacrifice as I did!

With such an one as teacher, the obligation is to struggle to understand every last syllable of what she said. To take her as teacher is to feel her longing for the scales to fall away from the eyes of mankind, and to grow into living touch with the explanations of mysteries, the structure of a new science of man, the vision of brotherhood and high destiny, as she transmitted them.

Does such deliberate identification with a teacher work a limitation on the perspective of the pupil? Is there a narrowing of vision,

a parochialism of the mind, from abandoning the familiar eclecticism of the times?

This question can have just and intelligible answer only out of the lore of occult philosophy. If the scheme of evolution set forth in *The Secret Doctrine* be taken seriously; if it be granted that the ancient teaching of the *Gnosis* is a reality in Nature; if the lighting up of Manas be allowed to represent the authentic means of spiritual birth—then the answer must be that a full measure of development in self-reliance in this cycle becomes accessible to students while uniting with all their hearts with H.P.B.

It should not be difficult to see that the personal-impersonal paradox of the being of a teacher cannot be resolved by argument, however persuasive, but only by an act—the act of allegiance and devotion. It is an act, however, which calls upon us to *think*—to accept the disciplines, to pursue the lines of implication, to exhaust the possibilities, as well as we can, of all the counsels found in H.P.B.'s writings.

What comes, when this act is consistently pursued, is the discovery that the mind is enriched and freed by this concentrated focus, and that the feelings are enlarged. This is the proof of the teacher, and the only proof worth mentioning.

There is something more to be said about H.P.B. as the Teacher. To him who studies her, it becomes quite ridiculous for anyone to complain that he has a narrow allegiance. One finds that any degree of assimilation of H.P.B., however slight, brings to that extent an impersonal vision. In its most significant connotation, the cipher of her initials comes to stand for an independent fire of mind. This, and little else, was what she sought for her disciples. In speaking of the vehicle she had to use—a vehicle blasted beyond anything but temporary repair by the world's coarse disdain; and, worse, by the blindness of even those close to her, who could not see beyond the external shell—she said only what she had to say about the follies of mistaking the form for the substance. Thus it is that, to find and cleave to a teacher to whom all personalities are no more than shadows, is to enter the light of the Theosophical movement somewhere near its source. And faithfulness to H.P.B. as the Teacher is thus an abandonment of the sectarian spirit. Only those who will not study her fail to find this out.

HERETICS AND THE RENAISSANCE

[In any age, when a doctrine is taken to be a truth, and when fanaticism compels lip service to exclusive group beliefs, the ideas of Theosophy seem buried and forgotten. We discover, however, that this is never entirely the case. The insistences of dogma and prejudice are like the snows which hide the promise of spring. But seeds survive beneath the snow and, even during the darkest centuries of Western history, there was heat and warmth enough under the surface to allow some of these seeds to germinate. In a sense, then, the history of the relationship between "heretics" and the "renaissance" is the history of every age.

Of the ten articles comprising the series, "Heretics and the Renaissance," the first seven are derived entirely from recognized historical sources; the remaining three consist solely of quotations from the writings of H. P. Blavatsky, making, in effect, a review *in the light of Theosophy* of the main ideas dealt with earlier. The theosophical student who has assembled this material has done what H.P.B. spoke of doing in her Introduction to *The Secret Doctrine*—put together "a nosegay of culled flowers," adding only "the string that ties them." Editors, THEOSOPHY]

IV—THE ALBIGENSIAN CRUSADE AND THE INQUISITION

THE history of the Albigenses may be said to be written in blood. At first the church was content to condemn their errors at various councils (1165, 1176, 1178, 1179), but as their practical opposition to Rome became stronger, more decided measures were taken. Innocent III had scarcely ascended the papal throne when he sent legates to Toulouse (1198) to endeavor to suppress the sect. Two Cistercians, Guy and Regnier, were first commissioned, and in 1199 they were joined by Peter of Castelnau and others, who were known throughout the district as inquisitors. Raymond VI, count of Toulouse, took the part of his Albigensian subjects, though not himself belonging to the sect, and for this he was excommunicated in 1207. A year later the pope found a pretext for resorting to the most extreme measures in the assassination of his legate Peter of Castelnau, January 15, 1208. A crusade against

the Albigenses was at once ordered, and Raymond, who had meanwhile submitted and done penance, was forced to take the field against his own subjects. The bloody war of extermination which followed has scarcely a parallel in history. As town after town was taken, the inhabitants were put to the sword without distinction of age or sex, and the numerous ecclesiastics who were in the army especially distinguished themselves by a bloodthirsty ferocity. At the taking of Beziers (July 22, 1209), the Abbot Arnold, being asked how the heretics were to be distinguished from the faithful, made the infamous reply, "Slay all; God will know his own." The war was carried on under the command of Simon de Montfort with undiminished cruelty for a number of years. Raymond's nephew, Viscount Raymond Roger, who had espoused the cause of the Albigenses, was taken prisoner at Carcassone, and the sect became fewer in numbers year by year. The establishment of an Inquisition at Languedoc in 1229 accelerated the exterminating process, and a few years later, according to some historians, the sect was all but extinct. (*Britannica,* 9th Ed., "Albigenses.")

Not only were all Christians made to feel that it was their highest duty to aid in the exterminations of heretics, but they were taught that they must denounce them to the authorities regardless of all consideration, human or divine. No tie of kindred served as an excuse for concealing heresy. The son must denounce the father, and the husband was guilty if he did not deliver his wife to a frightful death. Every human bond was severed by the guilt of heresy; children were taught to desert their parents, and even the sacrament of matrimony could not unite an orthodox wife to a misbelieving husband. No pledge was to remain unbroken. It was an old rule that faith was not to be kept with heretics—as Innocent III emphatically phrased it, "according to the canons, faith is not to be kept with him who keeps no faith with God." No oath of secrecy, therefore, was binding in matter of heresy, for if one is faithful to a heretic he is unfaithful to God. The hesitation as to the treatment of heretics which marked the eleventh and twelfth centuries disappeared in the thirteenth. (Lea I, 229.) The Church was now involved in mortal struggle with the sectaries, persecuting unto death all who dared to contradict her doctrine, or challenge her practice, or question her authority. The instruction and persuasion which St. Bernard favored found little imitation. Even the Dominicans, who began as a preaching order to convert heretics, soon became persecutors. (*Britannica,* 11th Ed., "Heresy.")

Among the first and last victims of the Inquisition were the "accursed vermin" the Albigenses. The Inquisition's roll of victims will, of course, never be accurately gauged. In the brief eighteen years of Torquemada's administration 10,220 individuals were burned alive, and 97,321 punished with infamy, confiscation of property or perpetual imprisonment. What was implied by infamy may be gathered from the following formula—a priestly anathema held ever in readiness to blast the troublesome and perverse:

> In the name of the Father, the Son, the Holy Ghost, the blessed Virgin Mary, John the Baptist, Peter and Paul, and all other Saints in Heaven, do we curse and cut off from our Communion him who has thus rebelled against us. May the curse strike him in his house, barn, bed, field, path, city, castle. May he be cursed in battle, accursed in praying, in speaking, in silence, in eating, in drinking, in sleeping. May he be accursed in his taste, hearing, smell, and all his senses. May the curse blast his eyes, head, and his body, and from his crown to the soles of his feet. I conjure you, Devil, and all your imps, that you take no rest till you have brought him to eternal shame, till he is destroyed by drowning or hanging, till he is torn to pieces by wild beasts, or consumed by fire. Let his children become orphans, his wife a widow. I command you, Devil, and all your imps, that even as I now blow out these torches, you do immediately extinguish the light of his eyes. So be it—so be it; Amen. Amen. (Bayley, p. 200.)

The records of the Dark Ages are grim, but those of modern Europe run them close. In 1561 occurred the butchery of St. Bartholomew's Eve. "I agree to the scheme," cried Charles IX, "provided not one Huguenot be left alive in France to reproach me with the deed." The news of the portentous crime was received at Rome with a joy beyond description. A medal was struck to commemorate the event, and the Pope accompanied by his Cardinals rendered a solemn *Te Deum* for this crowning mercy vouchsafed to the Church. (*Ibid.*)

In 1568 the Holy Office condemned every man, woman and child of the heretical Netherlands to the scaffold. From this universal doom involving three million innocent and industrious people only a few persons specially named were exempt. The storms burst with traditional violence upon the Waldenses in 1655 and again in 1686. Men, women and children were massacred by methods so horrible that the foulest imagination cannot compass their reality. (Bayley, p. 201.)

The Inquisition was defined by the biographer of that baneful monarch Philip III as a "heavenly remedy, a guardian angel of Paradise, a lion's den in which Daniel and other just men could sustain no injury, but in which perverse sinners were torn to pieces." In reality it was the most demoniacal engine ever evolved from Hell. It taught the native of South America to shudder at the name of Christianity. The fear of it froze the greater part of Europe into a seeming orthodoxy. It was an organization whose acts were above all law or question. Its methods were reduced to a horrible simplicity: arrest on suspicion, torture, death. It condemned not deeds but thoughts. Its spies and familiars lurked unsuspected, and its tentacles extended into every man's household. The merest straws were construed into crimes; on the word of some ignoble informer suspects were at any moment liable to be dragged from their homes and hurried without trial into the maw of the Holy Office, whence they rarely emerged. (Bayley, pp. 202-3.)

The Church persecuted them because they had committed, what in its eyes is the sin of sins, the sin for which there is no forgiveness. They had defied its authority, rejected its teaching, and in general thought and acted for themselves. No matter what they taught or how they lived, the fact that they thought and acted for themselves, ensured their condemnation. It was for the disbelief in the teaching of the Church, more than for any other offence against its authority, that men languished in dungeons or died at the stake. How men lived, how they bore themselves in the ordinary affairs of life, how they conducted themselves in their dealings with one another, were matters of minor importance. Correct belief was the thing that mattered most. "This is the Catholic faith, which except a man do keep whole and undefiled, without doubt he shall perish everlastingly." The echo of these words had been heard in every age; and, as long as the Church had the power to persecute, it took care that before a heretic perished everlastingly he should have a bad time in the temporal life. (Holmes, pp. 78, 80.) The custodians of Christianity unhesitatingly burnt their fellowmen in the persuasion that better a few temporal pangs than the eternal anguish of Hell fire. The end justified the means, and no means howsoever appalling were neglected that might force back into the fold the misguided members of these "new, reprobate and damnable sects" which proceeding from their father the foul fiend had spread like leprosy over the face of Europe. (Bayley, p. 199.)

The cruel ferocity and barbarous zeal which, through so many centuries, wrought misery on mankind in the name of Christ, has been explained in many ways. Fanatics on the other side have denounced it as a mere bloodthirstiness of selfish lust of power. Philosophers have traced it to the doctrine of exclusive salvation, through which it seemed the duty of those in authority to coerce the recalcitrant for their own benefit, and prevent them from leading other souls to perdition. Another school has taught that it arose from the survival of the atavistic notion of tribal solidarity, expanded into that of Christendom, making all share the guilt of sin offensive to God which they neglected to exterminate. Human impulses and motives, however, are too complex to be analyzed by a single solvent, even in the case of an individual, while here we have to deal with the whole Church, in its broadest acceptation, embracing the laity as well as the clergy. There is no doubt that the people were as eager as their pastors to send the heretic to the stake. There is no doubt that men of the kindliest tempers, the profoundest intelligence, the noblest aspirations, the purest zeal for righteousness, professing a religion founded on love and charity, were ruthless when heresy was concerned, and were ready to trample it out at the cost of any suffering. Dominic and Francis, Bonaventura and Thomas Aquinas, Innocent III and St. Louis, were types, in their several ways, of which humanity, in any age, might well feel proud, and yet they were as unsparing of the heretic as Ezelin da Romano was of his enemies. With such men it was not hope of gain or lust of blood or pride of opinion or wanton exercise of power, but sense of duty, and they but represented what was universal public opinion from the thirteenth to the seventeenth century.

To comprehend it, we must picture to ourselves a stage of civilization in many respects wholly unlike our own. Passions were fiercer, convictions stronger, virtues and vices more exaggerated, than in our colder and more self-contained time. The age, moreover, was a cruel one. We have only to look upon the atrocities of the criminal law of the Middle Ages to see how pitiless men were in their dealings with each other. The wheel, the caldron of boiling oil, burning alive, burying alive, flaying alive, tearing apart with wild horses, were the ordinary expedients by which the criminal jurist sought to deter crime by frightful examples which would make a profound impression on a not oversensitive population. An Anglo-Saxon law punishes a female slave convicted of theft by making

eighty other female slaves each bring three pieces of wood and burn her to death, while each contributes a fine besides; and in medieval England burning was the customary penalty for attempts on the life of the feudal lord. In the Customs of Arques, granted by the Abbey St. Bertin in 1231, there is a provision that if a thief have a concubine who is his accomplice, she is to be buried alive; though, if pregnant, a respite is given till after childbirth. Frederic II, the most enlightened prince of his time, burned captive rebels to death in his presence, and is even said to have encased them in lead in order to roast them slowly. In 1261 St. Louis humanely abolished a custom of Touraine by which the theft of a loaf of bread or a pot of wine by a servant from his master was punished by the loss of a limb. In Frisia arson committed at night was visited with burning alive; and, by the old German law, the penalty of both murder and arson was breaking on the wheel. In France women were customarily burned or buried alive for simple felonies, and Jews were hung by the feet between two savage dogs, while men were boiled to death for coining.

In Milan Italian ingenuity exhausted itself in devising death of lingering torture for criminals of all descriptions. The *Carolina,* or criminal code of Charles V, issued in 1530, is a hideous catalog of blinding, mutilation, tearing with hot pincers, burning alive, and breaking on the wheel. In England prisoners were boiled to death even as lately as 1542, as in the cases of Rouse and Margaret Davie; the barbarous penalty for high treason—of hanging, drawing, and quartering—is well known, while that for petty treason was enforced no longer ago than 1726, on Catherine Hayes, who was burned at Tyburn for murdering her husband. By the laws of Christian V. of Denmark, in 1683, blasphemers were beheaded after having the tongue cut out. As recently as 1706, in Hanover, a pastor named Zacharie Georg Flagge was burned alive for coining. Modern tenderness for the criminal is evidently a matter of very recent date. So careless were legislators of human suffering in general that, in England, to cut out a man's tongue, or to pluck out his eyes with malice prepense, was not made a felony until the fifteenth century, in a criminal law so severe that, even in the reign of Elizabeth, the robbing of a hawk's nest was similarly a felony; and as recently as 1883 a child of nine was sentenced to be hanged for breaking a patched pane of glass and stealing twopence worth of paint. Lea, from whom we are quoting, remarks that a sensible in-

crease in the severity of punishment seems traceable after the thirteenth century, and he is inclined to attribute this to the influence exercised by the Inquisition over the criminal jurisprudence of Europe.

The nations thus habituated to the most savage cruelty, however, regarded the propagation of heresy with peculiar detestation, as not merely a sin, but as the worst of crimes. Heresy itself, says Bishop Lucas of Tuy, justifies, by comparison, the infidelity of the Jews; its pollution cleanses the filthy madness of Mahomet; its vileness renders pure even Sodom and Gomorrah. Whatever is worst in other sin becomes holy in comparison with the turpitude of heresy. Less rhetorical, but equally emphatic, is Thomas Aquinas, when his merciless logic demonstrates that the sin of heresy separates man from God more than all other sins, and therefore it is the worst of sins, and is to be punished more severely. Of all kinds of infidelity, that of heresy is the worst. So sensitive did the clerical mind become on the subject that Stephen Palecz of Prague declared, in a sermon before the Council of Constance, that if a belief was Catholic in a thousand points, and false in one, the whole was heretical. The heretic, therefore, who labored, as all earnest heretics necessarily did, to convert others to his way of thinking, was inevitably regarded as a demon, striving to win souls to share his own damnation, and none of the orthodox doubted that he was the direct and efficient instrument of Satan in his warfare on God. The intensity of the abhorrence thus awakened can only be realized by those who recognize the vividness of medieval eschatology, the living horror which all men felt as to the possibilities of the dread hereafter.

That this view of heresy and of the duty of its suppression was not reached at once by the medieval Church and peoples is seen in the hesitation and vacillation which characterized the proceedings of the eleventh and twelfth centuries; and this shows that the idea of solidarity in the responsibility before God, while it undoubtedly had a share in exaggerating the persecuting spirit, cannot by any means wholly account for it. It stimulated the masses, who snatched the sectaries from the hands of protecting priests, but had less influence on the educated clergy. As heresies increased and grew more threatening, and milder means seemed only to aggravate the evil, the minds of earnest and enlightened men brooding over it, and contemplating the awful possibilities of the future, when the Church of God might be overthrown by the conventicles of Satan,

grew inflamed, and fanaticism inevitably followed. When this point was reached, when people and pastor alike felt that the Church Militant must strike without pity if it would prevail against the legions of hell, no firm believer in the doctrines of exclusive salvation could doubt that the truest mercy lay in sweeping away the emissaries of Satan with fire and sword. God had wonderfully raised the Church to fight this battle. It had become supreme over temporal princes, and could command their implicit obedience. It had full power over the sword and the flesh, and with that power came responsibility. It was responsible not only in the present, but also for the souls of the faithful yet unborn through countless generations, and, if weakly untrue to its trust, it could not plead inability in extenuation. In view of the awful possibilities of neglected duty, what were the sufferings of a few thousand hardened wretches who, deaf to the solicitations of repentance, were hurried, but a few years before their time, to their master the Devil?

That the men who conducted the Inquisition and who toiled sedulously in its arduous, repulsive, and often dangerous labor, were thoroughly convinced that they were furthering the kingdom of God, is shown by the habitual practice of encouraging them with the remission of sins, similiar to that offered for a pilgrimage to the Holy Land. Besides the consciousness of duty performed, it was the only recognized reward of their joyless lives, and it was considered enough. (Lea I, 233-9.)

The ruthless extermination of heresy was a work which could only be pleasing to the righteous, whether simply as spectators or whether they were called by conscience or by station to the higher duties of active persecution. If, notwithstanding this, any scruple remained, the schoolmen easily removed it by proving that persecution was a work of charity, for the benefit of the persecuted. (Lea I, p. 241.)

There are few pages in the history of humanity more touching, few records of self-sacrifice more inspiring, few examples more instructive of the height to which the soul can rise above the weaknesses of flesh, than those which we may glean from the fragmentary documents of the Inquisition and the scanty references of the chroniclers to the abhorred heretics so industriously tracked and so pitilessly dispatched. Ignorant and toiling men and women—peasants, mechanics, and the like, dimly conscious that the system of society was wrong, that the commands of God were perverted or neglected,

that humanity was capable of higher development, if it could but find and follow the Divine Will; striving each in his humble sphere to solve the inscrutable and awful problem to existence, to secure in tribulation his own salvation, and to help his fellows in the arduous task—these forgotten martyrs of the truth drew from themselves alone the strength which enabled them to dare and to endure martyrdom. (Lea III, 645-6.)

A few words will suffice to summarize the career of the Inquisition. It introduced a system of jurisprudence which infected the criminal law of all lands subjected to its influence, and rendered the administration of penal justice a cruel mockery for centuries. It furnished the Holy See with a powerful weapon in aid of political aggrandizement, it tempted secular sovereigns to imitate the example, and it prostituted the name of religion to the vilest temporal ends. It stimulated the morbid sensitiveness to doctrinal aberrations until the most trifling dissidence was capable of arousing insane fury, and of convulsing Europe from end to end. It gave the people to understand that the only sins demanding repression were doubt as to accuracy of the Church's knowledge of the unknown, and attendance on the Sabbath. Thus the judgment of impartial history must be that the Inquisition was the monstrous offspring of mistaken zeal, utilized by selfish greed and lust of power to smother the higher aspirations of humanity and stimulate its baser appetites. (Lea III, 650.)

After 1315 the Patarin almost disappears from the records of the Inquisition in France. The Inquisition triumphed, as force will generally do when it is sufficiently strong, skillfully applied, and systematically continued without interruption to the end. In the twelfth century the south of France had been the most civilized land of Europe. The commerce, the industry, art, science, had been far in advance of the age. The cities had won virtual self-government, were proud of their wealth and strength, jealous of their liberties, and self-sacrificing in their patriotism. The nobles, for the most part, were cultivated men, poets themselves or patrons of poetry, who had learned that their prosperity depended on the prosperity of their subjects, and that municipal liberties were a safeguard, rather than a menace, to the wise ruler. The crusaders came, and their unfinished work was taken up and executed to the bitter end by the Inquisition. It left a ruined and impoverished country, with shattered industry and failing commerce. The native nobles were

broken by confiscation and replaced by strangers, who occupied the soil, introducing the harsh customs of Northern feudalism, or the despotic principles of the Roman law, in the extensive domains acquired by the crown. A people of rare natural gifts had been tortured, decimated, humiliated, despised, for a century and more. (Lea II, 108-110.)

Thus passed away the unfortunate thirteenth century—that age of lofty aspirations unfulfilled, of brilliant dreams unsubstantial as visions, of hopes ever looking to fruition and ever disappointed. The human intellect had awakened, but as yet the human conscience slumbered, save in a few rare souls who mostly paid in disgrace or death the penalty of their precocious sensitiveness. That wonderful century passed away and left as its legacy to its successor vast progress, indeed, in intellectual activity, but on the spiritual side of the inheritance a dreary void. All efforts to elevate the ideals of man had miserably failed. Society was harder and coarser, more carnal and worldly than ever, and it is not too much to say that the Inquisition had done its full share to bring this about by punishing aspirations, and by teaching that the only safety lay in mechanical conformity, regardless of abuses and unmindful of corruption. (Lea III, 51.)

The precocious civilization which had promised to lead Europe on the path of culture was gone. (Lea II, 110.)

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Sources used in this installment: *Encyclopaedia Britannica,* Ninth Edition, under "Albigenses"; Henry Charles Lea, *A History of the Inquisition of the Middle Ages,* Volumes I, II, and III; *Encyclopaedia Britannica,* Eleventh Edition, under "Heresy"; Harold Bayley, *A New Light on the Renaissance;* Edmond Holmes, *The Holy Heretics.*

(*To be continued*)

PSYCHOLOGICAL PERSPECTIVES

IN a magazine article published in London in 1887, H. P. Blavatsky made an extraordinary prophecy concerning the psychological revolution upon which the human race was then entering, which was destined, she said, to effect great change in the inner nature of man: "There are several remarkable cycles," she explained, "that come to a close at the end of this century. First, the 5,000 years of the Kaliyug cycle; again the Messianic cycle of the Samaritan (also Kabalistic) Jews of the man connected with *Pisces* (Ichthys or 'Fish-man' *Dag*). It is a cycle, historic and not very long, but very occult, lasting about 2,155 solar years, but having a true significance only when computed by lunar months. It occurred 2,410 and 255 B.C., or when the equinox entered into the sign of the *Ram,* and again into that of *Pisces.* When it enters, in a few years, the sign of *Aquarius,* psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change." (THEOSOPHY 50, 437.)

With the perspective of almost eighty years since this article was written, few will have difficulty in recognizing the correctness of the prophecy. For who can doubt that a large portion of present-day mankind is in the throes of a great psychological change? Who can fail to see the irrepressible forces of transition at work in education, science, religion, government and society? It was the hope of the Founders of the Theosophical Movement, inaugurated in 1875, that the newly-born science of Western Psychology would lay by its materialism, would take a cue from its older Asiatic sister and look at man as Soul, and thus be able to minister, in an effective way, to the emerging forces of psyche, mind and heart.

The Greek word *psyche* means *soul*—whence the ever-widening usage of such terms as psychic, psychology, psychiatry, psychoanalysis, psychopath, etc. With the increased currency of these words comes a growing perception of the fact that man is something more than body, that he is indeed an invisible being—a soul—and that health, to be permanent, must take into account the powers and

functions of the inner man, as well as the laws and disciplines of the outer.

When the Ego, or Soul, incarnates at the time of birth, and more and more fully each year as the brain grows, the Mind, states the *Secret Doctrine,* becomes dual—one side being akin to the impersonal spirit above, the other tending downward toward emotion and desire. This twofold nature of mind makes of every man, in more or less degree, a Dr. Jekyl-Mr. Hyde, and accounts for the fact that even such religious heroes as Arjuna, of the Brahmans, and St. Paul, of the Christians, are continually confronted with inner conflict and strife. Arjuna asks in the *Bhagavad-Gita*: "By what, O descendant of Vrishni, is man propelled to commit offences; seemingly against his will and as if constrained by some secret force? . . . For indeed, O Krishna, the mind is full of agitation, turbulent, strong, and obstinate. I believe the restraint of it to be as difficult as that of the wind." And in the *New Testament,* St. Paul said: "For the good that I would I do not: but the evil which I would not, that I do." (Rom. 7:19.)

The dual nature of *Manas,* according to H. P. Blavatsky, is the key to the psychological mystery of man. The high and low attributes of mind are almost infinite, embracing the whole range of powers, faculties and functions of the inner being—the following twofold attributes being by way of example:

HIGHER MANAS	LOWER MANAS	HIGHER MANAS	LOWER MANAS
Aspiration	Ambition	Intuition	Speculation
Enthusiasm	Fanaticism	Brotherhood	Clannishness
Love	Infatuation	Statesmanship	Politics
Happiness	Pleasure	Encouragement	Flattery
Freedom	License	Patriotism	Partisanship
Imagination	Fancy	Hope	Expectation
Emulation	Imitation	Tenacity	Stubbornness
Receptivity	Passivity	Propositions	Dogmas
Contentment	Sensuality	Resignation	Indifference
Reminiscence	Recollection	Adeptship	Mediumship
Mesmerism	Hypnotism	Spirituality	Psychism
Will	Desire	Wisdom	Intellectuality
Courage	Bravado	Thinking	Cerebration
Synthesis	Analysis	Theurgy	Spiritualism
Paradox	Contradiction	Loyalty	Personal Bias

Study of the antipodal powers of the human mind is far more difficult and subtle than study of what is familiarly known as the

"pairs of opposites." Few individuals will have trouble discerning love from hate, which are *opposites,* but where is the person who can detect at once the difference between *love* and *infatuation,* or between *enthusiasm* and *fanaticism?*

In the 1895 edition of Funk and Wagnall's Standard Dictionary, William Q. Judge's name appears on the editorial staff as "Editor of Theosophic terms." The presence in our dictionaries of many Sanskrit terms, such as *Karma, Dharma, Yuga, Deva,* etc., may well be due to Mr. Judge. May we hope that in the not too distant future the higher and lower manasic counterparts, or "twins," will accompany all definitions of mental and psychic powers? The term *fanaticism,* which is now defined as "unreasonable zeal," would probably be as follows: *"fanaticism* = the lower manasic counterpart of *enthusiasm;* it is unreasonable, erratic, uncontrolled and selfish." *Receptivity,* instead of being defined "quality or state of being able or inclined to receive impressions," would probably read: *"receptivity* = quality or state of active manasic reception of ideas or impressions. It is higher manasic, as opposed to its lower manasic counterpart *passivity,* which implies no discriminative quality. *Receptivity* implies an active, discriminative mind, while *passivity* does not." *Statesmanship* nowadays is defined as "the art of one skilled in the science of government." In the dictionary of the future, it might be defined as *"statesmanship* = the art of *unselfish* skill in the science of government. It is higher manasic, and therefore calls for the most altruistic motives. Its lower manasic opposite is *politics,* which is usually ambition for power or position."

ENDLESS REORIENTATION

How insatiable a creature is man. Every satisfaction he attains lays the seeds of some new desire, so that there is no end to the wishes of each individual will. And why is this? The real reason is simply that, taken in itself, Will is the lord of all worlds; everything belongs to it, and therefore no one single thing can ever give it satisfaction, but only the whole, which is endless.

—SCHOPENHAUER

THE USE OF MEDITATION

THE history of road construction follows unerringly the rise and decline of civilizations. Since Herodotus described the building of roads in Egypt—part of the colossal programs of the Pharoahs—there has never been a time when roads did not indicate the nature of a civilization. And it was the dark ages in Europe which allowed the superb Roman system to disappear in the dust. By then Roman civilization had vanished—the dark ages marking man's lowest point in his search for knowledge.

The present era is distinguished by one feature never known before in the long history of road-building. Today we take to the air to study the topography of an area. So accustomed are we to see the finished highways depicted by aerial photography, that we do not realize we are witnessing a phenomenon unique in our time. Surfeited with newness, we are apt to discount the rapid advances of the present age. This is not the case in the metaphysical life of the mind. To be able to observe from above has an immemorial symbolic meaning to those who would know the means by which inner progress is to be sought. It is from the plane of spirit that the illusions of the personal life can be evaluated and the true goal visualized. From such heights one may explore the terrain traversed by the mystical path leading thereto. Thus to rise in spirit is part of the self-effort and self-help necessary for the neophyte's progress. If the path is sought otherwise, the many obstacles and false directions that obstruct the earth bound vision, will lead to endless labor, confusion and despair.

In any effort to travel an untrodden path, refusal to yield to failure is a necessary quality. The early experiments with aerial flight prove this. At first there were but a few daring men at work; but their continued efforts, in spite of partial failure, inspired others. It was not many decades before aviation produced a vast industry. Let us learn, then, that each failure contains a degree of success. Complete failure is but a mental state caused by blindness to the small advance gained at each step. The student of the occult must

attempt to discover the small advance in spite of possible failure—the seed of success is always present.

The sixth chapter of *The Bhagavad-Gita* may well be called the meditation chapter. It calls for devotion through self-restraint, and reveals the true relationship between the higher and lower selves. How much of the ancient Hindu teachings can be put into practice by the Western thinker must be answered by each aspiring soul. The heights of spiritual power to which Patanjali's system reaches must always amaze the beginner, for the West has no heritage upon which to form a foundation for the practice of the exacting system of yoga set forth in his aphorisms. However, a study of these teachings, plus the practical hints given on the practice of meditation in *Letters That Have Helped Me,* by Mr. Judge, point the way. Each must take as much as he can.

Through meditation the mind rises above the customary flow of thought. Meditation is characterized by aspiration and concentration, two attributes which are needed to awaken spiritual perception. Once a degree of this higher power to perceive is attained, a change in the nature of all thought processes will follow. Meditation is used to adjust the basic motivation of action. The effect of years in which the self has been identified with the body and its environment, religion devoted to the worship of a personal God, and ideas colored by the desire for self aggrandisement, release their hold on the mind when the higher faculties awaken. Not that the mundane life can be abandoned, but meditation, rightly practiced, releases the Karma of Reward that rests in each heart, ready to act when the mind is prepared to receive it. It has been held in obeisance by a refusal to accept the teaching of Jesus that the Kingdom of Heaven is within us. Its boundaries are clearly marked by the two higher principles, the Atma-Buddhi of Theosophical teachings. Within these boundaries only may one seek the Higher Self. It is said that the degree of adeptship can be judged by the number of principles controlled. Very few from among the great masses of humanity have full control of even the physical body. But the control of all the lower principles may be achieved if one is master of the stream of thought. "Thou hast to master all the mental changes in thy Self, and slay the army of the thought sensations that, subtle and insidious, creep unasked within the Soul's bright shrine."

The stream of thought flows continuously throughout the span of life. It is fed by many springs and lesser streams and, because

of its unrestricted flow, it winds its way through our mental pastures without direction. The purpose of meditation is to channel and control this flow and to use its power for the purposes of spirit, for in spirit dwells knowledge. The first step toward meditation is one of action, in order to master the stream. When meditation is attained, action is replaced by repose. From the man of action we become the man of meditation. In a mood of deep repose the ascending thoughts may be directed again and again, day by day, toward the highest wisdom. In the necessary return to action—our mundane life—we will have a clearer conception of "inaction in action," for the sense of repose and its accompanying meditation remain as controls in the mind. Thus equal-mindedness is attained. There is an account in narrative form (THEOSOPHY 4:106) of the meditation of one advanced in the practice. Through the use of the narrative form the reader is able to identify himself with the rise of thought, step by step, from one stage of concentration to another. These stages are named, for the purpose of clarity, with terms used in Patanjali's Yoga Aphorisms. The means to control the body, the senses, and the mind during the meditation are also described.

Meditation provides the opportunity to review daily events and the mental reactions they cause. All too often that which occurs unexpectedly causes an involuntary reaction to pass unobserved into the subconscious shadow of memory. It is beyond the reach of the active mind, but may return as unexpectedly to become part of the involuntary traits which we call our idiosyncrasies—traits, the sources of which are hard to trace. Many of these traits thwart our steps toward any worthy goal that may abide on the plane of one or other of the principles forming the human constitution. An idiosyncrasy has aspects which resemble light passing through a prism, breaking into several rays. Following the mind's activity these rays pass as vibrations throughout the four lower principles and affect our relations, not only to environmental conditions, but toward our fellow beings as well.

The whole nature is vibratory. As we know, a thought can increase the rate of the heart-beat; an unwelcome idea can cause a blush. How much greater, then, must be the reaction of the inner nature to that which arises, through associated ideas, from the shadowy side of the subconscious. At times we draw back from the very words we have uttered, not knowing why we used them. But deep within our nature a spectre has been released, unknown to the

conscious mind, causing our dilemma. As an antidote, meditation may be used to question one's self. Ask the question and then seek the answer. Thus the lower mind takes to the couch, so to speak, to be analyzed and counseled by the higher mind. The search for hidden causes will unravel many of the strange karmic webs which our thoughts have woven throughout the years, webs which bind us to unwanted mental action and hinder communion with the Higher Self.

No one remembers his birth; no one passes through death to tell of the experience. These inescapable events, however, are part of our karma, and it is well to note that there is a meditation on birth and death proposed in *The Bhagavad-Gita*. At first this instruction may cause a feeling of repulsion; for sickness, decay, and error are also included. But as this advice is placed in the thirteenth chapter as part of an impressive list of the qualities which lead to wisdom, its import must be evaluated. It has been said that this chapter contains all of occultism; and to understand fully such a proposition no part of the chapter can be overlooked, no advice disregarded. To ponder upon all our ills and mistakes, thus to awaken morbidity and perhaps the dread of passing, would be the greatest of follies; but to rise in spirit and to view these subjects in the abstract, and by such means to see their true place in the soul's progress, is the part of wisdom. By this process we break away from all material vicissitudes to perceive, and if possible to comprehend, the position of the Higher Self in its power to experience all and remain unaffected, not only in one life, but during many incarnations.

The attempt to achieve abstract meditation is baffling. To most of us it is a new experience. Eventually, through devotion to constant practice, all meditation will resolve itself into that concept of objective relationships in which the mind dwells upon their causes. Thus the door to the abstract is opened. A dictionary definition of the abstract tells us that it is conceived apart from matter and from special cases. To attain thought apart from matter and special cases is to relieve the mind from the action of the outer senses, and to facilitate a search for the sources and nature of motivation. Examination will reveal that most of our actions have their source in the desire nature, fed by the senses. On the other hand, inspired by compassion toward all life, one may find the means to base all action, physical and mental, in the three higher principles. Motivation will then assume the nature of inspiration.

There is a second meditation set forth in the same paragraph of the thirteenth chapter, dealing with the "end of the acquirement of a knowledge of truth." The human mind seeks truth in many ways; few, in the history of the race, have sought truth as a body of knowledge. In no educational institution is it possible to gain a knowledge of truth. To be sure, relative truth is there in abundance. Each pursuit has its package of truth in so many instructions and traditions that pertain to the operation of handicraft or the basis for a given philosophy or science. The end of the acquirement of such knowledge is largely directed toward the ability to earn a better living or to excel in a certain field of endeavor. But to seek truth through meditation, and to meditate further upon the purpose of such an effort, is profoundly challenging. He has, however, a great body of knowledge at hand in *The Secret Doctrine* and other works, as first published by H. P. Blavatsky and W. Q. Judge. The question arises, why go further afield through meditation to seek knowledge? The answer is simple: can we expect a child to understand relativity, or the untrained mind to work out the problems of electronics? The end of the acquirement of a knowledge of truth must, of course, be the effort through life after life to develop the perceptive powers and to contain and comprehend the nature of truth. This is done by elevating the consciousness to where truth is perceived in its purity. "Even a little of this practice delivereth a man from great risk."

May the heart be rested; the mind concentrated; and the inherent spiritual powers awaken.

Processes of Transformation

Jung spoke of a *transcendent function of the psyche,* capable of making unconscious contents accessible to consciousness, and of *the Self* as the center of a kind of awareness independent of the ego, arrived at by a process of individuation. And so, with the concept of individuation as a transformation of ego-consciousness into self-consciousness, the parallelism of modern psychology with Eastern philosophy became complete. —*The Wisdom of the Serpent*

YOUTH FORUM

"He 'fitted' the well-trodden roads of life, as his carts fitted the lanes of their home country," writes François Mauriac of one of his fictional characters. Naturally, we would all feel superior to such a character; and just as naturally we all have our own mental ruts and habits (and only some of these do we recognize for what they are). How can we increase our ability to discover and to throw off these self-created obstacles to our progress? Will it ever be possible for us to be completely free?

The questioner has quoted Mauriac. An interesting corollary may be found in the words of another French writer, Baudelaire, though they are words which we dearly hope do *not* constitute an answer. "It is forbidden man . . . to upset the equilibrium . . . to derange his destiny . . . to choose a fatality of a new kind." There is something intriguing about these words. It is forbidden, he tells us —and probably we don't really much want to "derange" our destiny anyway. But even this rather negative statement does not mean it is impossible for us to change. As we know, it was also forbidden Adam to eat of the fruit of the Tree of Knowledge. He (we) did achieve self-consciousness, he learned to distinguish right from wrong, good from evil (and of course as a result was automatically cast out of his state of innocence and had to assume responsibility for his future actions). For some reason he did not, however, eat of the fruit of the Tree of Life, which grew in the same place, and which, according to legend, would have given him immortality, or freedom from relativity and from the limitations and contingencies of this earthly life. It is on this second sort of "fruit" or freedom that the foregoing question is focused; and we have phrased it in terms of mythology only to show that it is a larger question than a modern formulation might make it appear. It is in fact a question generic to the human race, and has appeared in one form or another from the time of Jason's quest for the fleece down to the post-war existentialist's search for personal integrity and inner freedom.

To transcend our limitations, to be free and fully conscious—this is what the questioner seems really concerned about, and certainly our "answer" will be no blueprint for success. It seems important above all else, however, that the searcher should really *desire* this transcendence. In a sense, of course, one cannot desire something unless one knows its nature, and one cannot know its nature (in matters like this, at least) unless one has attained it; so that we seem to be left just where we began. And yet, perhaps not quite where we began. Somehow the presence of the desire is still essential and still in some ways possible. It may very well be that for a long time the only possible desire will be of the kind that is hardest to bear, the kind which has no object, which in fact rejects one object after another, perhaps even one person after another, as goals which could conceivably afford it ultimate satisfaction. The person possessed by such a desire ("aspiration" seems almost too clean a word for the feeling) is likely to feel himself driven, stricken, persecuted, cut off from all that promises a genuine happiness to his friends and his family. And worst of all, he will find that he is causing deep pain to every one of these people.

No doubt this will be a temporary stage. One would certainly hope so. But whether we have already passed this stage or have not yet experienced it, it nonetheless appears to be a very necessary experience—at one time or another—for the soul to undergo. In this connection Jean Genet makes an interesting distinction between "the two kinds of people" in this world: the judges and the defendants. Those who are hounded by this nebulous sort of hankering or desire are the defendants. They are guilty (and know it) as soon as they stand still, for in their uncertainty and longing they can find no place where it is possible for them to stand still without at once betraying that inner pull which has constantly been urging them on, nudging their hearts out of each new rut of thinking and feeling almost as soon as it has begun to form. It is not so much that they are always looking for ways to break out of habitual grooves—actually they would like nothing better than to find some resting-place, some solace and lasting truth. But something is awake within them—something which seems almost foreign, a separate entity like a bird fluttering in their hearts—and this will not allow them peace. Always, at the unexpected moment, comes a whisper, Not yet; this is not the place; go on.

The judges are everyone else. Which means, perhaps, that there

are two kinds of judges: those who have chosen to ignore the whispering within them and become content with one particular "truth" they can stand by and lean on; and those who have followed the whispering to the end—to that ultimate point at which one's whole being sighs a great Yes. Most of the judges one sees are naturally enough of the first sort, which means simply that they are not judges at all but defendants with an alibi. In the long run, however, these people are only hurting themselves, for in life there are no excuses. One must know the truth or one must search for it. There is no other way. Otherwise life, holding us in contempt, will break our ruts by force, and that can be very painful; for these thought-patterns are part of ourselves, and everything we presently think ourselves to be must either grow or be broken.

QUALIFIED FREEDOM

Our freedom is always restricted not only by the laws of the land and public regulations but more tightly by the dictates of our own heart and conscience, above all, by our reason. We are not free to behave like irresponsible savages when we could be men. One might even say that there is more freedom for the ignorant than for the learned, more for the idiot than for the wise man. A drunkard is "free" to do the things he would not be free to do if he were sober. Our freedom diminishes in proportion as our knowledge increases and our conscience is purer.

—GEORGE SARTON

on the lookout

"The Mystery of Stonehenge"

In a one-hour broadcast with this title on Feb. 1, CBS demonstrated what television can be at its finest. The network took part in testing "a theory that has challenged tradition and provoked among scientists one of the fascinating controversies of our time, a theory that credits prehistoric man with an ingenuity and knowledge some authorities believe impossible." Commentator Charles Collingwood asked regarding Stonehenge:

> What men wrote their aspiration, their dreams, their terrors in stone long before the Greeks took Troy or Moses led the Exodus from Egypt, or Hammurabi wrote his code of laws in Babylon? . . . If you go to Stonehenge as people do from all over the world you can see what the mystery is about. The place is so remarkable in itself that you do not at first ask questions about it. But the more you look the more you wonder . . . "What was it for, who built it and how was it done?" You can "do" Stonehenge in half an hour, and take away an ashtray souvenir. But most people get more from these ruins. Everyday people know they're touching greatness here. The traditional tour of Stonehenge begins at the heelstone. Three hundred fifty thousand people come here to stare at it every year.

The telecast, presented more intriguingly than most detective stories, opened with an interview with Dr. Gerald Hawkins, an astronomer at the Harvard Smithsonian Astrophysical Observatory and professor at Boston University, who has developed a revolutionary theory that may solve the Stonehenge mystery. "I am convinced," he said, "that Stonehenge was an astronomical observatory and was also used as a computer for following the movements of the moon around the horizon." In his experiments he placed the plan of Stonehenge on a plotting machine. The positions of everything, stones, stoneholes, archways, were measured and the positions punched on cards. The question he wanted answered was: between 2,000 and 1,500 B.C. did any combination of stones or archways line up with the rise or set points of any heavenly bodies? The answer came back from the computer in 60 seconds. Star

alignments—no relationship; planets—nothing; but for the sun, the computer found 10 matching alignments. And then the surprise: fourteen Stonehenge alignments pointed directly to the key rising and setting points of the moon. Twenty-four precise alignments were based on the calculation that the sun rose directly over the heelstone at midsummer.

Diodorus of Sicily Furnishes a Clue

An archaeologist sent Hawkins this statement of the historian Diodorus, written in 50 B.C.: "There are on the island of Hyperborea both a magnificent sacred precinct of Apollo and a notable temple, circular in shape. The moon viewed from this island appears to be but a little distance from the earth. The account is also given that the god visits the island every 19 years." The archaeologist posed the question: Is there anything spectacular the moon might do every 19 years? Hawkins' quick reaction was, "An eclipse, perhaps over the heelstone." The *computer* answered: "The midwinter full moon is eclipsed over the heelstone at intervals of 19 years—19 years—and 18 years. Total cycle—56 years." Mr. Collingwood traces Prof. Hawkins' line of reasoning:

> What was the significance? Then he remembered those 56 white spots around the outer circle of Stonehenge. Fifty-six chalk-filled holes called Aubrey holes after the man who discovered them. Archaeologists had never been able to explain those holes. They were the most baffling mystery at Stonehenge. Why were they dug? They had never held posts or stones. . . . Fifty-six holes—56 years in the eclipse cycle. Was it just a wild coincidence? He began to experiment. . . . Incredible? The figures were in front of him. There was no doubt that it worked on paper. . . . Stonehenge could be used as a computer to predict eclipses . . . Would it work at Stonehenge?

The Howling Barbarians

CBS then interviewed the leading authorities on Stonehenge, each of whom was dubious about the Hawkins' theory. Professor Richard Atkinson of University College, Cardiff, who has spent 15 years investigating Stonehenge, said of the builders: "These people were what I would call howling barbarians. They were practically savages and everything else we know about them suggests that they were quite incapable of this degree of scientific and technological sophistication."

Professor Hawkins was firm: "There was a plan and a very

grandiose plan. . . . Barbarian is a strong word. They were not barbarians. They were not frenzied maniacs or uncultured, unthinking, slow-moving people. They were very intelligent to do this work, and it's unfair to judge them by the little scraps of pottery and stone structure that has only just been interpreted. You could call it barbaric if you don't understand it. The archaeologist digs up bones, he doesn't dig up the brain. Why, if we're dug up in a thousand years we'll find bits of coffee cups and bits of coke bottles. These might be interpreted as barbaric 2,000 years hence. . . . We have a very complex thing, and it just cannot be by chance. In fact, the probability that I'm wrong is millions to one in my favor. Those are very good odds."

Stonehenge on Schedule

The climax came when CBS cameras were brought to Stonehenge for the crucial test. It was midsummer, 1964:

> In most places that means blue skies. At Stonehenge the forecast is fog. It was cold and damp as we set up our cameras. . . . It's a rare morning on Salisbury Plain when the rising sun is not hidden in mist. If it is hidden this morning, Professor Hawkins' theory remains only a theory. . . . Dr. Hawkins told us that one picture of the sunrise was all he needed to prove his calculations once and for all. . . . If the sun is visible rising over the heelstone, the 24 alignments keyed to it will each fall into place. . . . We filmed the slow inexorable path of the sun from where those ancient observers would have stood and thus we are now part of a countdown that began 4,000 years ago. [The television viewers see the sun rise over the heelstone.] Folklore is now fact. Tradition is translated into science. . . . Based on this experiment, Dr. Hawkins has discovered that his calculations were exact to within one tenth of a degree. There seems little doubt that Stonehenge was an observatory.

One of the amazing discoveries was, as the astronomer states: "The 56-year [eclipse] cycle was not known to astronomers up until this point. I found it from my Stonehenge work. The 56-year cycle depends on the seasons of the year. The Stonehengers were very interested in seasonal eclipses. Modern-day astronomers have not been. That's the reason that they missed the 56-year cycle."

Short Summary

Mr. Collingwood concludes: "Dr. Hawkins would agree that we do not yet know the full story. And the search for Stonehenge truth continues. Professor Atkinson plans new excavations . . . Pro-

fessor Hawkins is investigating a stone circle in Scotland and has found sun and moon alignments and rows of stones there that could be used as a counting system. Today, Stonehenge—computer, observatory, call it what you will—is operation on schedule, season in, season out."

As the broadcast ended, these thrilling words were spoken by the commentator, while the camera focused on the sombre beauty of the landscape:

> For the people who built it Stonehenge was an expression of their idea of the meaning of life guided by the universal rhythm which controls all things. For them science and religion were one. Stonehenge is a monument to man's faith as well as to the power of his imagination. We have begun to penetrate the mystery of Stonehenge and find it linked to the eternal mystery of our place in the universe.

Further Archaeological Problems

Much attention was devoted in the telecast to considering how the immense stones at Stonehenge were erected, and Prof. Atkinson had some fantastic ideas which he tried to prove by demonstrating with small models. (One need only recall that a year or two ago the newspapers reported that with derrick and all the technological facilities available to modern man, a fallen boulder at Stonehenge could not be replaced save after numerous futile attempts.) Eighty of the stones, weighing some four tons each, are now known to have come from Prescelly, a sacred mountain 140 miles away on the coast of Wales. The heelstone, weighing 35 tons, and 30 similar stones, were evidently brought from Marlborough Downs some 20 miles to the north. Why these spectacular sizes? Hawkins could only reply: "We know the Megalithic people just thought big. For some reason they were obsessed with the idea of setting up these huge Megaliths all over the place." Madame Blavatsky states in *The Secret Doctrine* II, 341, 343:

> Had there been no giants to move about such colossal rocks, there could never have been a Stonehenge, a Carnac (Brittany) and other such Cyclopean structures. . . . These "hanging stones" of Salisbury Plain [Stonehenge] are believed to be the remains of a Druidical temple. But the Druids were historical men and not Cyclopes, nor giants. Who then, *if not giants, could ever raise such masses* (especially those at Carnac and West Hoadley), range them in such symmetrical order that they should represent the planisphere, and place them in such wonderful equipoise that

they seem to hardly touch the ground, are set in motion at the slightest touch of the finger, and would yet resist the efforts of twenty men who should attempt to displace them. We say, that most of these stones are the relics of the last Atlanteans.

Traveling Initiates

Although the Fourth Race giants may have performed the constructive work of building, the architects and engineers were probably of the early Fifth race. According to H.P.B.:

> There are records which show Egyptian priests—Initiates—journeying in a North-Westerly direction, *by land, via* what became later the Straits of Gibraltar; turning North and travelling through the future Phœnician settlements of Southern Gaul; then still further North, until reaching Carnac (Morbihan) they turned to the West again and arrived, *still travelling by land*. . . . on what are now the British Islands, which were not yet detached from the main continent in those days.
>
> What was the object of their long journey? And how far back must we place the date of such visits? The archaic records show the Initiates of the Second Sub-race of the Aryan family moving from one land to the other for the purpose of supervising the building of *menhirs* and dolmens, of colossal Zodiacs in stone, and places of sepulchre to serve as receptacles for the ashes of generations to come. When was it? The fact of their crossing from France to Great Britain *by land* may give an idea of the date when such a journey could have been performed on *terra firma*. . . .
>
> It is with the so-called Druidical remains, such as Carnac in Brittany and Stonehenge in Great Britain, that the travelling Initiates above alluded to had to do. And these gigantic monuments are all symbolic records of the World's history. They are *not* Druidical, but *universal.* [The Druids] were only the heirs to the cyclopean lore left to them by generations of mighty builders and—"magicians," both good and bad. . . . In Cornwall and in ancient Britain the traditions of these giants are . . . excessively common; they are said to live even down to the time of King Arthur. And this shows that giants lived to a later date amongst the Celtic than among the Teutonic peoples. (*S.D.* II, 750, 754).

The statement about the Druids is confirmed by what the Stonehenge archaeologists now say: "the Druids had nothing to do with Stonehenge." (Scientific evidence for the existence of giants may be found in *Apes, Giants and Man* by the anthropologist Franz Weidenreich, and published by the University of Chicago Press, 1946.)

The Dolmen Trail

The Secret Doctrine teaching about "the traveling initiates" is also receiving interesting corroboration. *Réalités* for January, 1964, contains an article titled "The Latest Stand on Standing Stones," in which the author, Jean Clay, reports:

> Scattered over the length and breadth of Europe and Asia stand huge, roughly-hewn, enigmatic stones, clustered together in groups or else towering in isolation. . . . In France alone, some 7,000 of the rough stone monuments survive. . . . Just what accounts for this weird proliferation of megaliths, this "dolmen trail" that can be traced across the map of the world, has always been a mystery.
>
> No one, not even the members of the International Commission on Megaliths who have just had their first meeting in Paris, is prepared to assert exactly what these megaliths were or who put them where they are. Nevertheless, a certain amount of new light has been thrown on the question, because, for the first time, the fifty-odd researchers attending the conference have begun to make comparative studies after years of concentrating solely on their own local or national monuments. . . .
>
> What is extraordinary is that the same basic building plans recurred in Sardinia, Scotland, Portugal and Ireland, and that certain features, such as the "slab with a hole in it," occur in the Deccan region of India, in Palestine and on the Breton plateau. In fact, the resemblances noted in these stones seem to be much more than the product of pure chance.

Religion Originating Architecture

André Varagnac, the curator of the French Musée des Antiquités Nationales and the organizer of the conference, states: "In the first place there was clearly a powerful religious impulse which spread gradually outwards from its original base and which had a sufficiently homogeneous set of beliefs to impose a uniform architecture wherever it took root. Secondly, since the same religious symbols were used despite local variations in practice, there can have been no mass migration of the dolmen builders: they must have been missionaries who travelled far afield, converting the local populations and giving them spiritual leadership."

Conformably with Western prejudice, the archaeologists would have us believe that the center from which "religious beliefs and practices spread first to Europe, then to Africa, Asia and eventually to Oceania," was Palestine, "the cradle of artistic and technical culture, where modern history began and where three of humanity's

greatest religions were born." *The Secret Doctrine* (II, 379) expresses other views: "In the gods of Stonehenge we recognise the divinities of Delphi and Babylon, and in those of the latter the devas of the Vedic nations."

Music of the Ancients

A technical article in the December (1964) *Hi/Fi Stereo Review,* "Musical Archeology" by Fritz A. Kuttner, describes in detail the several ways in which musicologists have taken advantage of archeological findings to reproduce remnants of ancient musical notation. "Musical archeology," says Mr. Kuttner, "used to be a soundless discipline—for people without ears, so to speak—a purely abstract activity hardly related to musical practice. But now we are trying to go beyond these limitations." Mr. Kuttner shows how this has been done:

> Until recently, scholars and students always discussed these scales on a theoretical basis, but nobody ever tried to reconstruct the actual sound phenomena thus produced. This is precisely what I did a few years ago with the assistance of two co-workers. We tuned modern instruments to the mathematical specifications given in the classical sources, and the scales thus reproduced were applied to the few (eleven, in all) fragments of ancient Greek music that have been preserved.
>
> The result was surprising. Clearly, here was the music of the Orient, of West Asia, a fact that might have been anticipated since the majority of the important Greek musicians and theorists lived on the coast of Asia Minor. Classical scholarship had known for some time about the great indebtedness of Greek culture to Asian sources in many of its arts, sciences, and philosophical ideas, but music remained excluded from this realization because its sound was unknown and because its theories had seemed to be related to later European developments. This gap can now be considered as closed by sound reconstruction, and the music of Greece is no longer the one exception that miraculously escaped the strong influences radiating westward from Asian territories.

This agrees with H.P.B.'s assertion (*S.D.* I, 348) that Pythagoras had brought his ideas from India.

Ancient Music Integral to Philosophy and Cosmology

A set of Chinese lithophones (stone slabs that vibrate at carefully determined pitches, now in a Toronto museum) were studied by Mr. Kuttner. These lithophones, recovered from tombs that had

been closed in the middle of the sixth century B.C., were found to be "tuned to a 'Pythagorean' scale with a precision a modern piano tuner would find hard to duplicate." The importance of musical archeology lies largely in the recognition of its interrelationship with the philosophy and cosmology of the ancients. Mr. Kuttner concludes:

> In ancient civilizations music was something overwhelming, rare and mystical, an integral part of the philosophical and cosmological systems of nations, of their religions, political organizations, and scientific knowledge.
>
> If we were to describe the musical life of Western civilization, we would touch on only a small fraction of our social, scientific, and cultural activities. But antiquity gave endless time, thought, and observation to the world of music and sound. Consequently, if we can describe the musical life of an ancient civilization in accurate detail, we have an invaluable key to that civilization's entire life.

H.P.B. makes much the same point when she says (*S.D.* I, 433):

> It was required of the candidate, who applied for admittance in his [Pythagoras'] school, that he should have already studied as a preliminary step, the Sciences of Arithmetic, Astronomy, Geometry, and *Music*, held as the four divisions of Mathematics. Again, this explains why the Pythagoreans asserted that the doctrine of Numbers—the chief of all in Esotericism—had been revealed to man by the celestial deities; that the world had been called forth out of Chaos by Sound or Harmony, and constructed according to the principles of musical proportion.